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JOHN MITCHELL, JR., - EDITOR

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The selection of Mr. CLAIRBORNE as City Sergeant has given the utmost satisfaction among all classes, regardless of race, color or religion.

The feeling in his favor was spontaneous, and attested the popularity, not only of the young man, but his father who has gone the way of all the fathers.

We have tears for the departed and congratulations for his successor in office.

The action of the colored people of Manchester in defending the jail in which WILKINSON was confined is deserving of the greatest commendation. It is in keeping with the mandates of the law and tends to maintain those principles which all good men love and adore.

We would to God that colored people in other localities would become acquainted with the same kind of manhood exhibited by those of Manchester, Va.

The BAYAN Democrats ruled over the men of the primaries, permitting only white men to participate therein and now they are preparing to rule out those white men, who may disagree with them.

You cannot ostracize and exclude the colored man without ultimately ostracizing and excluding the white one. Will the prejudiced never learn?

A FINE SHOWING.

Rev. R. H. BORD, secretary of the National Baptist Board makes an excellent report of the work done by the publishing house. It appeared in the Southern Watchman of May 15th, and is as follows:

We have furnished 1700 Sunday school in 20 states in the Union with tracts, Bibles, and other religious literature. We have also furnished 10,000 copies of advanced quarters, 10,000 copies of intermediate quarters, 10,000 copies of picture lesson cards, 10,000 copies of Bible lesson pictures, which makes a total of 228,000 copies of religious literature spread through 20 different states.

And again:

We are giving employment to six intelligent Negroes as clerks, cashiers, book-keepers, stenographers and typewriters, and we defy any opponent to find one of these who has not been paid to day every day that we are in business, and each is proud of his situation.

We have paid every printer, every whole-sale house and every publisher, and our credit is good in Nashville and the business houses for a thousand dollars. Our paper passes in the market at par, we have handled over three thousand dollars through the Merchants' National Bank of the city of Nashville, and we are, after a careful examination, as well as a rate of \$5.00 per annum.

This showing makes further comment unnecessary.

REV. DR. MORGAN'S LETTER.

Rev. Dr. THOMAS J. MORGAN's letter which we publish in another column is a plain, straightforward, practical statement of the position of the American Baptist Home Mission Society. It does not propose to place a Baptist of color, regardless of his capability over any one of the departments of the Virginia Union University, unless such department is supported exclusively by the Baptists of color themselves.

We think we do no injustice to this Society when we make this statement. Rev. Dr. MORGAN is a pleasing writer so far as language is concerned, and has virtually promised them immunity from punishment. He had no authority for this. He swore to it otherwise. Did he violate his oath?

There is one man in the state who defies the lawless elements, and stands courageously for the maintenance of the law. His name is CHARLES F. O'BRIEN, and his residence is at the gubernatorial mansion in Richmond, Va.

PRESIDENT MCKINLEY did well in his selection of ex-Congressman HENRY F. O'BRIEN as Recorder of Deeds of the District of Columbia.

The fact that Mr. O'BRIEN was confirmed without opposition is a glowing testimonial to the characteristics which have made him "nature's gentleman."

The appointment of ex-Judge ALBION W. TORRANCE by President MCKINLEY as Consul at BORDO, FRANCE will be hailed with delight by the colored people throughout the country. This distinguished American has done much for the cause of humanity and his efforts will not be relaxed by his sojourn in another clime.

The coolest proposition we have noted in a long while was the one offered by the Democratic organization of this city requesting that the Democratic League for Good Government be disbanded and that its work of reform be entrusted to the Democratic clubs or organizations which had repeatedly declined to do what this organization is doing.

If any of the lawless elements feel disposed to do any lynching just now let them think of the white man in our jail confessedly guilty of raping a little colored girl in Amelia county, and kept here for safe-keeping.

And yet we are as much opposed to lynching him as we would be to the lynching of a colored man charged with a similar offense. Lynch-law must go!

MR. SPOTSWOOD W. TALIAFERRO formerly of Lynchburg, Va. was recommended for the position of lieutenant in the United States Army, but was rejected upon the plea of physical disability. He is making a plucky fight however and we trust he may yet secure the coveted promotion.

MR. TALIAFERRO had an excellent record in this state and is known as a thoroughly upright Christian gentleman.

Two political situations in this state such as to make it reasonably certain that the "Gold" Democrats have not been read out of the party, but will be kept out by the BAYAN enthusiasts who vainly hope that by keeping up the agitation, they will witness the triumph of their principles in 1900 under the brilliant leadership of the "Boy orator of the Platte."

The Silver Democratic Convention will answer Mr. CLAIRBORNE's New York speech by reaffirming the principles contained in the Chicago platform.

It rests with the Democrats of the Jeffersonian type to say whether or not they will accept the sage of battle, and prepare for the fray. In the words of Uncle SAMUEL, it would seem to be for the Republic. Party like, "Beer Rabbit, he lay low."

ones of the race to occupy the foremost position in an education of learning if his abilities were of a kind to entitle him to it.

Does the AMERICAN BAPTIST HOME MISSION SOCIETY base its appointments to professorships, principalships, and presidencies in colleges and universities upon the amounts of money which such appointments can bring to such institutions? Does it dare take such a position? If not, what does the letter of the able corresponding secretary mean?

Prof. BOOKER T. WASHINGTON is principal and chief officer of the Tuskegee Normal School. He is a Negro. This institution has met with unparalleled success and is in practically out of debt. Is this an evidence of the Negro's capacity or incapacity?

No philanthropist has declined to subscribe to the institution because Mr. WASHINGTON is a citizen of color. What then becomes of Rev. Dr. MORGAN's argument?

It was with much regret that we read the ultimatum of the AMERICAN BAPTIST HOME MISSION SOCIETY. It savors of prejudice, although apparently based upon an existing condition.

VIRGINIA SEMINARY OWES ONE (\$15,000) fifteen thousand dollars. On donation to the Society would more than equal that.

To-day Mr. ADOLPHUS HUMBLE, a Negro, who loaned that amount and not the AMERICAN BAPTIST HOME MISSION SOCIETY stands between that institution and the sheriff.

But, the Society has the right to say it will, and what it will not do its record, as Rev. Dr. MORGAN says, is glorious and its achievements all that its most ardent admirers could wish. We bow to its decree so far as its own institutions are concerned; but call attention to the fact that such a predicament comes with the yielding up of vital racial principles in order to secure temporary financial advantages.

Every church in the South to-day is or should be an institution of learning. It collects its own revenues, pays off its own indebtedness and supports its own pastor.

We must continue along these lines. We need an undenominational school in Virginia with a W. B. WATKINS or a G. W. HAYES at its head. It can then be heartily supported by all, regardless of religion or politics.

Then such complications as those which Rev. Dr. MORGAN points out will not arise.

We do not ask to either manage or control any school owned by the AMERICAN BAPTIST HOME MISSION SOCIETY. To do so would be to exercise "cheek," which we do not possess. We should like to see one of our number elevated to the position we have cited; but with their decision we should be content as we sow, we are reaping.

The A. M. E. CHURCH stands to-day arm in arm with the A. M. E. ZION CHURCH as the truly representative religious organizations of the citizens of color, and when the Baptists of color of the United States reach the plane occupied by them, then will we consider the day of our emancipation at hand.

The colored man is getting used to having the colored man over him as a superior in office: the white man says he will never yield to a similar condition and we might as well act accordingly.

We admire Dr. MORGAN's letter. It is devoid of hypocrisy, and contains much of the average colored man can ponder with satisfaction and profit. Will our eyes never see?

REV. WILMAR'S BLUNDER!

The SYRACUSE, N. Y., STANDARD in its issue of the 14th inst., publishes extracts from an address delivered by a Rev. C. B. WILMAR of Lynchburg, Va., who alleged to be interested in the mission work among the colored people.

The meeting was that of the Women's Auxiliary of the diocese of central New York and took place at Trinity Church on the night of the 13th inst. He said:

"Since the war," the Negro has not progressed. While slavery has gone, emancipation in settling our problem has given rise to others that were not present before. From the Egypt of slavery there is not an easy transition to the Palestine of freedom, between lies the wilderness of demoralization. Under slavery the Negroes were taught the industrial arts, were instructed in the truths of Christianity and religion, were cared for generally by kind masters. Now the whites are cut off from interesting themselves in the training and occupations of the people."

The above is a picture, so inviting and pleasing as to cause the reader to imagine the convict the best cared for individual on the face of the globe, and to wonder why all colored people should not wish to be convicts.

The present condition cited is analogous to that of slavery, for it is slavery. There they are being "taught the industrial arts, instructed in the truths of Christianity and religion, cared for generally by kind masters." Why should not all of us wish to take upon ourselves such a condition as we have cited? Echo answers why?

"The Negroes are not so well trained in industrial arts. The exhibition of Negro workmen took place at the industrial arts, instructed in the truths of Christianity and religion, cared for generally by kind masters." Why should not all of us wish to take upon ourselves such a condition as we have cited? Echo answers why?

According to Rev. WILMAR's logic an illiterate person can be better trained in the industrial arts than an educated one. The absurdity of this proposition is plainly manifest, and the incorrectness of his position self-evident.

"There is more crime in the South to-day among the Negroes in a week than there was in a year before the war."

We do not think that there is. It is simply the method of punishing it that attracts attention. Offenses which were punished with a reprimand or the lash, and no record made of it are now rewarded with the jail, the penitentiary and the gallows.

"In an insane asylum in Virginia there are 1,000 Negro insane where there were 20 before the war. Slavery was bad but the liberty given Negroes has not worked to the betterment of the race."

According to Rev. WILMAR's statements, the slavery of the white man is to be preferred to freedom for he has two insane asylums to our one in this state, not including the private institutions for the care of the wealthy unfortunate.

The effect upon one race in freedom has been the same as that upon the other.

"Before the war there was in the main good will between whites and blacks. The master and his slaves lived in harmony. There is a wall now between them and that wall is growing."

There is good-will between the penitentiary convict and the guard. The ill-will is not to be observed long for the pine coffin and the shroud of the

disappearance of disagreement between these classes of people.

But we do not concede the fact that the wall between the white and colored people of the south is growing. On the contrary, they are understanding each other better each year that they live and the personal friendships formed are proving powerful auxiliaries in settling vexatious questions.

True, the poorer classes of the whites are becoming jealous of the progress made by many of the colored people and do what they can to hinder and aggravate; yet, the better class—the Christian elements are fraternizing with us and the best of feeling is making itself manifest in the South-land.

When Rev. WILMAR declared in his zeal not to secure money that the Negro had made no progress, he put stumbling blocks in his own path as well as dug pit-falls for a race of people, he essays to help and elevate.

The Negro has made no progress? Why sir, from not a dollar we have come to be worth three hundred millions, and the amount is steadily growing.

With no property at the close of the war, we have well-nigh dotted every hill side with residences and extended farms. With no professional men at the close of the war, we are presenting to the gaze of the world lawyers, doctors, theologians, scientists, editors, authors, inventors, machinists, linguists, scholars, presidents of colleges, business men and office-holders.

We pay taxes on eleven million dollars worth of property in Virginia alone. What was the matter with Mr. WILMAR? We have constituted the "bone and sinew" of the south in the past, we compose the foundation of its wealth to-day.

Come home Mr. WILMAR and study the capabilities of the people you essay to represent. Mission work is needed amongst us, but not upon any such basis as that which you propose. We are, thank God, just like other people when subjected to similar conditions and environments.

The poor black man is bad off; the poor white man is much better off. The former is used to the condition which confronts him; the latter has to adapt himself to a situation he least expected and which is galling to the bone.

SUCCESS OF W. J. FERRIS.

New Haven's Colored Young Man of Yale '96 Awarded a Harvard Fellowship.

W. J. Ferris, of Yale '96, of 87 Eaton street, this city, has just been elected to the Hopkins fellowship in the Harvard Divinity school, which yields \$325 per year. Mr. Ferris has been working in philosophy in the Yale graduate department for two years, and is there at present.

Mr. Ferris is a well known colored young man of this city, and is to be congratulated on his success. —Journal & Courier.

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